LESSON 24

In this lesson we learn the following :

#(1) *Bâb* اِفْعَلَّ. In this *bâb* **i-** is prefixed to the first radical, and the third radical is doubled (**if'alla**). This *bâb* is used only for colours and defects, e.g., اِحْمَرَّ 'it became red', اِعْوَجَّ 'it became crooked'.

The *muḏâri'* of اِحْمَرَّ is يَحْمَرُّ, and *ism al-fâ'il* is مُحْمَرٌّ. It has no *ism al-maf'ûl*. Its *maṣdar* is اِحْمِرَارٌ.

This *bâb* has another form with the addition of an *alif* after the second radical, i.e., اِفْعَالَّ (**if'âlla**), e.g., اِحْمَارَّ 'it became red', اِدْهَامَّ 'it became dark green'.

The *muḏâri'* of اِحْمَارَّ is يَحْمَارُّ, its *ism al-fâ'il* is مُحْمَارٌّ, and its *maṣdar* is اِحْمِيرَارٌ.

Note that a verb like اِشْتَدَّ is not from *bâb* اِفْعَلَّ, but it is اِفْتَعَلَ from شَدَّ : the ت in اِشْتَدَّ is extra, but both the *dâl*s (د) are original, because its radicals are ش د د. In determining the *bâb*s we must find out the radicals. The forms in certain cases may be deceptive.

#(2) The verb رَأَى يَرَى has two meanings : (a) to see, and (b) to think, to deem, to judge. In the first sense it is called رَأَى الْبَصَرِيَّةُ (*ra'â* of the eye), and in the second sense it is called رَأَى الْقَلْبِيَّةُ (*ra'â* of the mind). The first takes only one object, e.g., رَأَيْتُ إبراهيم 'I saw Ibrahim.' The second takes two objects which are originally *mubtada'* and *khabar*, e.g., حامدٌ عالمٌ : أَرَى حامداً عالماً 'I think Hamid is a scholar.' -- أنتَ ضَعيفٌ : أَرَاكَ ضَعيفاً 'I think you are weak.' In the Qur'an (70:6-7) : إِنَّهُمْ يَرَوْنَهُ بَعِيداً * وَنَرَاهُ قَرِيباً 'They

indeed deem it (the punishment) far off, and We deem it near.'

#(3) عَسَى is a verb signifying hope and fear like the particle لَعَلَّ, e.g., عَسَى اللهُ أَنْ يَتُوبَ عَلَيْهِمْ 'It is hoped that Allah will turn to them in forgiveness' (Qur'an, 9:102), وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ 'It is feared that you dislike a thing while it is good for you' (Qur'an, 2:216).

عَسَى can be used both as an incomplete and a complete verb (See L 10).

a) An incomplete verb (الفِعْلُ النَّاقِصُ) is a sister of كَانَ, and takes *ism* and *khabar*, e.g., عَسَى اللهُ أن يَعْفُوَ عَنْهُمْ 'It is hoped that Allah will forgive them' (Qur'an, 4:99). Here الله is its *ism*, and the *masdar mu'awwal* أَنْ يَعْفُوَ its *khabar*. Remember that its *khabar* should be a *masdar mu'awwal*. Its *ism* can also be a pronoun, e.g., عَسَيْتُ أَنْ أَتَزَوَّجَ هذا العامَ 'It is hoped that I will get married this year.' Here ـتُ is its *ism*.

b) A complete verb (الفِعْلُ التَّامُّ) is followed by the *fâ'il*, e.g., دَخَلَ المدرِّسُ. If عَسَى is used as a complete verb it is immediately followed by the *masdar mu'awwal*, e.g., عَسَى أَنْ يَهْدِيَنِ رَبِّي (أَنْ يَهْدِيَنِي = أَنْ يَهْدِيَنِ) 'It is hoped that my Lord will guide me' (Qur'an, 18:24). Here the *masdar mu'awwal* أَنْ يَهْدِيَ is the *fâ'il*. In عَسَيْتُ أَنْ أَرْسُبَ 'I am afraid I will fail' عَسَى is incomplete, and in عَسَى أَنْ أَرْسُبَ it is complete.

#(4) بَعْدَ ما دَخَلَ المدرِّسُ 'After that the teacher entered.' Here ما along with the verb that follows it has the meaning of a *masdar*. So بعدَ ما دَخَلَ المدرِّسُ means بَعْدَ دُخُولِ المدرِّسِ. That is why this ما is called ما المَصْدَرِيَّةُ (the infinitive *mâ*). The verb that follows the infinitive *mâ* may be *mâdî* or *mudâri'*. Here is an an example of the latter : سَأُرِيكَ المَجَلَّةَ بعدَ ما يَخْرُجُ المدرسُ 'I will show you the

magazine after the tacher leaves.' Here بعد مـــا يخرجُ المدرسُ has the force of بعدَ خُرُوجِ المدرّسِ.

Here are some more examples : لَهُمْ عَذَابٌ شَدِيدٌ بِما نَسُوا يَوْمَ الحِساب 'For them is a severe punishment for their fogetting the Day of Reckoning' (Qur'an, 38:26), فَذُوقُوا العَذَابَ بِما كُنتُـــمْ تَكْفُـــرُونَ 'So taste the punishment for your rejection' (Qur'an, 3:106).

#(5) We have learnt in Book Two (L 11) that the *khabar* coming after أمّا should take فَـــ, e.g., أَخي يدرسُ بالمدرسة، أمّا أنا فَـــأَدْرُسُ بالجامعة. In the *âyah* فَأَمّا الّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمانِكُمْ there is no فَـــ, because the *khabar* has been omitted as it is evident from the context. The omitted *khabar* is فَـــيُقَالُ لَهُمْ 'it will be said to them.' Here is a translation of the meaning of this *âyah* : 'As for those whose faces will be darkened it will be said to them, "Did you reject the faith after believing?".'

✍Exercises

1) Answer the following questions.

2) Point out the verbs belonging to *bâbs* افعَلّ and افْعَالّ and their derivatives occurring in the main lesson.

3) Write the *muḏâri'*, the *masdar* and the *ism al-fâ'il* of each of the following verbs.

4) Write the *muḏâri'*, the *masdar* and the *ism al-fâ'il* of each of the following verbs.

5) Specify the *bâb* of each of the following verbs.

6) Point out the verbs belonging to *bâbs* افعَلّ and افْعَالّ and their derivatives occurring in the following sentences.

7) Rewrite the following sentences using رَأَى القَلْبِيَّةُ.

8a) Change عَسَى النَّاقِصَةُ to عَسَى التَّامَّةُ in the following sentences.

8b) Change عَسَى التَّامَّةُ to عَسَى النَّاقِصَةُ in the following sentences.

8c) Use عَسَى in two sentences of your own. It should be *nâqisah* in the first, and *tâmmah* in the second.

11) Give the *mudâri'* of each of the following verbs.

12) What is the meaning of الوَجْنَةُ, and what is its plural?